3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

597 belong to the foster parents. When an adopted girl marries, half the presents from the husband are given to the natural parents, and the other half to the foster parents.

845 In a case of triple birth at Ngalangi two infants died at birth; the other succumbed after three months. In another instance a woman bore three children and in the vernacular of my informant "something which was nothing," but all died. In a third case of triple birth a woman had a boy and two girls. The boy died at the age of fifteen
[826] years; the girls grew up and bore children. Albinos do not find it easy to obtain wives. I was told that an albino man at Ngalangi could not find a wife until he married a widow who had several children, because unmarried girls of his own age did not want him. One of the charms collected has to be worn by a woman who has triplets. The object is a rattle (*olusangu*), which the woman shakes when she meets any one. If she gave an ordinary greeting the children would die.

115 The greater part of this information was obtained at Ngalangi by interrogating women who were questioned in Umbundu by Mrs. McDowell. At Elende I asked my interpreter Ngonga to interrogate
843 his wife. According to Ngonga a woman must visit a female practitioner in the first month of her pregnancy. The face and the body of the pregnant woman are painted with red, black, and white spots. This means that she will have no difficulty in bearing children, neither will she have any sickness during the nine months of gestation. "When her belly hurts" (i.e., the quickening), the woman goes to the same female *ocimbanda*, who paints lines of white, red, and black across her breast.

751 The *ocimbanda* gives the woman a necklace consisting of a strip of leather to which two cowries are attached. Experience proves that such a necklace is difficult to buy. If the woman has a necklace of this kind which was worn by her grandmother, it is a very powerful aid to conception, a relief in painful menstruation, and a means of securing easy delivery and normal gestation. I could not find any trace of an idea relating to the entry of a soul, ancestral or otherwise, into the foetus.

841 *Ospanda* is the name for a disease of the genitalia; but Ngonga used the word to describe abdominal pain suffered by a woman who has had no children. By this I suppose he means painful menstruation. The curative root which is given is called *kapembwa*.

847 Abortion is never secured by mechanical means. The medicine (*ikenda*) is made from the root of a plant that is boiled in water and

778 The charm *oconge* or *ombuiyu* is in the form of small neckbands of plaited fiber to which two or three cowrie shells are fastened. It is worn by women who wish to induce conception. A neckband of this kind which was worn by the maternal grandmother is thought to be specially effective. Sometimes a small rattle, formed from seed pods attached to a stick, is tied to the neckband. The rattle is shaken when the mother of twins meets a friend to whom she is not allowed to give the ordinary greeting.

• 751 A tortoise shell containing fat and charcoal is worn by the mother of a child who is afflicted by the spirit of *Kandundu*, which may cause the baby to have skin eruptions or a very small amount of hair. In order to cure her child, the mother must eat small quantities of the contents of the shell from time to time. In some sympathetic way the medicinal benefits are transferred to the infant.

756 When dancing, the medicine-man usually wears a goat's beard attached to a circular piece of basketry. This *ocolo* is sometimes fastened on the top of his head. In place of the ax already mentioned he may flourish a small ceremonial hoe or whisk, or a wooden baton with a tuft of hair at the end.

[766] Among the varied duties of the medicine-man is that of washing the body of a king (*osoma*) or a chief (*sekulu*). To water in a pot, the medicine-man adds some of the blood of a freshly killed chicken. Then in a hut specially reserved for the purpose he performs the ceremonial ablution.

At Cangamba an Ocivokue performed a ceremony which was supposed to make a thief return to the village for trial. The medicine-man sat on his haunches, holding in one hand a small rattle and in the other a slender stick on which the decorated carapace of a tortoise was poised (Plate LXXXII, Fig. 1). Very earnestly the man talked, shook his head, and gazed at the tortoise shell which began to twist on its pivot. As the medicine-man muttered and shook his rattle, the movement of the shell grew faster. Presently the rotation of the tortoise shell was reversed, but so adroitly that I could not follow the movement or imitate it when allowed to try. The reversed movement of the carapace on its pivot represents the culprit turning back to his village.

CURING THE SICK

755 At Cangamba a female *ocimbanda* was seen painting marks of red and white on the face of a sick woman. The ceremony was called *ocihamba* and its object was said to be the relief of rheumatism,

4;Dorsey E-4, 5 (no date)1899 FP13 Mbundu FP13

puts on his necklace and headdress, which gives him a strange, wild appearance. Taking one of the gourd rattles, and giving the others to the parties interested, setting up the images, he is ready for operations. He begins by shaking the gourds and blowing the horn whistle, at the same time chanting in a minor strain, all the rest responding in chorus. In this way he works himself up into a sort of frenzy. He then takes the basket of charms, and, by throwing them slightly, claims to be able to read from them the past and future, and to declare the guilt or innocence of a person. In this way trivial matters, as well as the most weighty, even life and death, are decided. For instance, if, while determining whether an accused person is a witch or not, in his shaking and throwing of the charms the little horn with the wax and red seeds should stand upright, that would be taken as evidence of guilt; while if, on the contrary, the little image with the small cowry shell on the head should stand upright, that is evidence conclusive that the person is innocent. Not only is the question of guilt thus decided, but witch-doctors are thought to be able to predict coming events.

An important object in the outfit is a large horn of the roan antelope, containing a smaller antelope horn, medicines, oils, etc., prepared by the ocimbanda.[1] This is known as *ombinga*, or "loaded horn," and is considered efficacious in warding off from its possessor all harm, lightning, disease, witches, spirits, wild animals, etc. Carried upon journeys, it also insures a prosperous issue to the undertaking, and affords as well protection. Somewhat similar in construction, but used for an entirely different purpose, is the *ocifungo* or rain wand. This is the tail of an ox, into which are inserted two small horns with medicines and oils. By blowing the horns and waving the tail, the ocimbanda is supposed to drive off rains at will.[1]

Of numerous small charms, *umbanda*, in the collection, two are of sufficient interest to merit notice. One consists of two four-inch-long bottle-shaped objects made of woven string, from the mouth of each of which projects a two-inch tuft of very tiny feathers. The two objects are joined at the top and bottom, and singly bear a decided resemblance to a Hopi *tiponi*, or religious society's palladium. They contain medicines and are worn from the neck. This is a special war charm, and affords protection against bullets and all harm in battle. The other charm is an ox's hoof into which is thrust a small antelope horn and medicines. In times of special danger, it is put up somewhere in the village for protection. Still

[1] Mr. Woodside also states that this same power is attributed by the Ovimbundu to white men; and when they are told that we do not possess this power, "they calmly look us in the eye and say, 'wa kumba' (you lie)."

[1] [i.e., diviner. Cf. pp. 183-186, cat. 116.--Analyst]